THE RELIEF SOCIETY MAGAZINE

Vol. XII DECEMBER, 1925 No. 12

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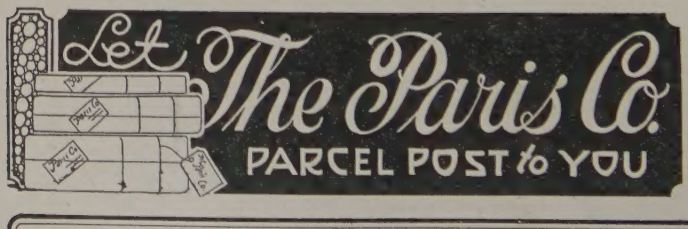

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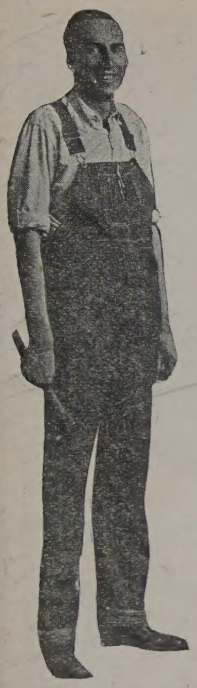

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"We Thank Thee, Oh God, For A Prophet"
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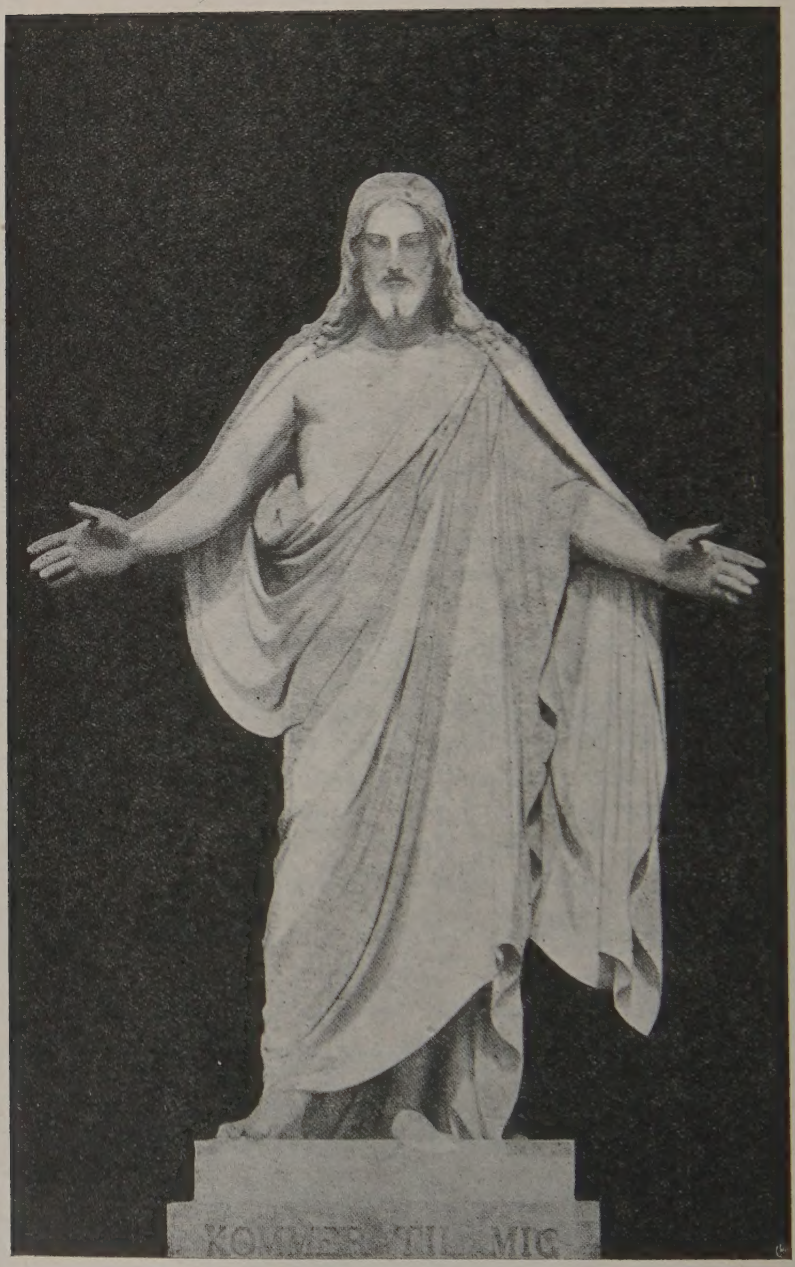
Come, Thou Glorious Day of Promise

Come, thou glorious day of promise,
Come and spread thy cheerful ray,
When the scattered sheep of Israel
Shall no longer go astray;
When hosannas,
With united voice they'll cry.

Lord, how long wilt Thou be angry;
Shall Thy wrath forever burn?
Rise, redeem Thine ancient people,
Their transgressions from them turn.
King of Israel,
Come and set Thy people free.

O, that soon Thou would'st to Jacob,
Thy enlivening Spirit send!
Of their unbelief and mis'ry
Make, O Lord, a speedy end.
Lord, Messiah!
Prince of Peace o'er Israel reign.

—*Alex. Neibaur.*



THE CHRIST, BY THORWALDSEN

THE
Relief Society Magazine

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The Editor Abroad

Palestine

By Alice L. Reynolds.

Fourteen hours from the city of Cairo brought us to the city of Jerusalem—the city that has been glorified in poetry and song throughout the Christian era. The words, "Jerusalem, my glorious home" rings in the ears of most Christians.

The country between Cairo and Cantara, the place where we took the boat to cross the Suez canal, was not unlike other parts of Egypt, the mud hut and the date palm being in evidence most of the distance. It took only a minute or two to cross the canal, and when we reached the opposite bank a gentleman who had been detailed to meet us said, "You have now crossed from Africa to Asia," then he continued, "you are on the desert of Sinai, the country over which Moses passed with the hosts of Israel." Turning partly around he drew our attention to an air-dome, which he said was used in the transmission of air-mail to India.

My traveling companion and I were rather weary, yet we could not sleep for we knew a few hours would bring us into the sacred city of the Jews, and we wondered all the time what it would be like. At one time during the night we went to the window and looked out and there we saw an oasis. It consisted of date palm trees close enough to make a forest, they were wind-swept and sprinkled copiously with the sands of the desert. Nevertheless, we could readily imagine that this place would be a veritable haven of rest to the caravan passing to and fro from Palestine to Egypt.

As the first streaks of dawn began to be visible, so that the landscape was more apparent, we noted groves of oranges with ripe oranges upon them. We learned later that the orange is one

of the chief products of Palestine, also that it produces one of the most delicious varieties to be found anywhere in the world.

Later in these articles we shall tell the story of our visit to Jaffa, the principal port of Palestine, where we visited orange groves whose trees were heavily laden with the sweetest oranges we have anywhere tasted in our life.

Before we reached the city of Jerusalem, we noted places of interest along the road. A few minutes after our train arrived we were at the gates of the city.

Even a casual examination of the city of Jerusalem will reveal the fact that it is built upon a rock. The wall surrounding

A SHEPHERD AND HIS SHEEP ON THE JUDEAN HILLS

it has eleven gates, five of which are closed. The gates through which the main traffic of the city is carried on are the Jaffa gate, the Damascus gate, and the St. Stephens gate.

Two prominent mountains have figured in the history of Jerusalem from very early days. The first is Mt. Moriah, the mount on which Isaac was taken by his father preparatory to the sacrifice; and the second, Mt. Zion, of which the poets sing. It is asserted on good authority that during the time of Christ a bridge spanned the valley of the Tyropean which lay between these two important mountains, but the rubbish of centuries has so filled up the ravine that today it has almost disappeared. Two other valleys deserve mention in any discussion of Jerusalem. They are the valley of Hinnon and the valley of the Kedron,

PRIMITIVE METHODS OF FARMING IN VOGUE IN PALESTINE

or the valley of Jehosaphat. Mt. Zion and Mt. Moriah are respectively 2,500 and 2,600 feet above sea level.

The mountains surrounding the city are not vastly higher than the mountains on which the city is built, but about them are twined historical events connected with the lives of the ancient prophets of Israel and with the life of the Savior. To the east of Jerusalem is the Mount of Olives, not lofty, but for all that, perhaps the most sacred mountain in all history. Whatever disappointment may be felt in attempts to locate other spots where the Savior traversed during the period of his great and glorious ministry, in this instance, at least, one has full assurance that he often went to this mountain and often lingered there. It has a commanding view. From its summit one can see the mountains of Moab and discern among the peaks that of Nebo, as well as the Dead Sea that stretches at their base.

We entered Jerusalem through the Jaffa gate, near the place where the wall was cut that the Kaiser and his train of followers might enter in 1898. On our right was the tower of David, and on our left several hotels and the best tourists' shops in Jerusalem. The hotel at which we stayed was called the New Grand. It has the advantage of being within the walls of the city, while many of the hotels where tourists find accomodations, at the present time, are without the city walls. Our little party was there near the middle of February, and while the sky was clear and the air balmy, it was keen enough to call for a fire in the drawing room

and an oil stove in our bed room at night, as well as a generous supply of clothing. We fared better, however, than a group of American tourists who were in the city a week earlier. They said they were ocmpelled to sleep in their clothing in order to keep warm.

It is necessary to keep in mind that the Jerusalem of the present time is a Mohammedan city, Palestine having been in

ST. CATHERINE'S CLOISTER BY MOUNT SINAI

the hands of the Turks for over six hundred years. After refreshing ourselves at the hotel and eating breakfast, we were joined by our guide, Mr. John Audi. Mr. Audi is a Christian Arab who has lived in the United States for a number of years, thereby obtaining a very good knowledge of the English language which he spoke practically without accent. Strangely enough, he was a Protestant, belonging to the Society of Friends. He said

that a Quaker visiting Palestine had interested his father in the Friends' religion, and that his family belonged to that sect. He enjoyed the life in America, and only returned to Palestine because upon his father's death he was left considerable property, and there was no one else to take care of it.

We were first taken into some of the business streets of Jerusalem. Little, old, narrow streets with a canopy overhead that afforded excellent opportunity for a fierce encounter in case a riot broke out in the street. Indeed, persons fighting in such streets have very little chance for escape; they might easily be caught like rats in a trap. At each of the little booths, which were so small that an ordinary piano box would furnish about as much room, were artisans making jewelry, bronzes, and shoes with inlaid pearls. These streets are so narrow that no vehicle could possibly pass through them. The pedestrian and equestrian use the same street; any minute one is apt to come face to face with a donkey; in fact, it is a very usual experience. The donkey trudges on, the pedestrian steps aside, no special inconvenience appears to be felt by either.

Elsewhere in these articles we have said something of the people one meets on a trip. Human nature provides a good deal of amusement for all of us; on the streets of Jerusalem it was not lacking. On the steamship *Sphinx,* the boat on which we had traveled to the Orient, we met two young women very greatly interested in crossword puzzles. We met these two young women once again on the streets of Jerusalem. The natural thing in passing would have been to exchange comments about some feature of the life in that city, but very much to our surprise, the young women greeted us with the query, "Have you done any crossword puzzles since we saw you last?" We caught another glimpse of this same young woman later on in our visit; she was at what is known as the garden tomb. Nothing in the surroundings seemed to be of much concern to her; there she sat in a clump of trees working a crossword puzzle.

We wandered through the streets for a time, past the vegetable stands that were so close to us that we felt we could touch them on each side by stretcheing out our hands. We were descending rapidly; our guide informed us that he was taking us to the wailing wall. The wailing wall is considerably below the present level of the city. The path over which we walked was pretty well lined with beggars who presented a very distressing appearance. Our Christian guide told us that the beggars were Jews, while the Jewish nurse that we found in a Zionist hospital said they were Arabs. It matters not to which group these people belonged, the thing that is significant is that beggars literally infest the Orient, and in no place did we see them where they

looked more truly miserable than in and about Jerusalem. Two of the most horribly misshapen and thoroughly degraded human beings that I have ever seen were without the walls of the city of Jerusalem.

When we arrived at the wailing wall, we found a group of people facing a wall whose stones were of immense dimensions, very much larger than the stones used in the Salt Lake temple or

A JEW OF JERUSALEM AS HE APPEARS AT THE WAILING WALL

flagstones sometimes made use of in pavements and in the floors of public buildings. They had their hands and faces against the wall and were swaying to and fro repeating Lamentations. They were wailing, reminding the Lord of his promise that at some future time they should return and redeem that land. Later, on Friday evening, which is the eve of the Jewish Sabbath, we came in contact with a much larger group at the wailing wall, so that the wailing gained materially in volume of sound. Their costumes proved interesting. The men wore long velvet coats, sometimes

black, sometimes blue, and sometimes a dark red. These coats were occasionally trimmed with fur. They wore hats made of velvet with a round crown and a brim that went entirely around the crown of medium width. This brim was trimmed with a yellowish brown fur. Their hair was cut behind and in front were two locks of hair that were curled tight and stood out in corkscrew fashion. We were told that the persons thus attired were Jewish rabbis, and that the very young men among them were on probation and would in time become rabbis. When we enquired why they wore these two locks projecting forth in front and looking truly hideous, we were told that it was through their regard for that passage of scripture which reads, "Neither shall they shave their heads, nor suffer their locks to grow long: they shall only poll their heads."

Miss Elliott and I were intensely amused at all we saw, and would have been quite content to have remained where we were standing, but we were approached by a gentleman who reminded us that we were in the gentlemen's part and that we should go to the other end where the women were wailing. However, while we complied gladly with the request, we were rather pleased that we inadvertently got out of place, as it gave us an excellent opportunity to see all that was going on. Another matter in connection with this wailing wall aroused our curiosity a good deal. We saw them poking little pieces of paper in between the big seams in the walls and wondered about it. Our guide informed us that they had a notion that the messages written on these notes would reach Abraham, Isaac, and Jacob, their prophets to whom they are wont to turn in hours of distress and weakness, so that always a good many notes are sent.

We retraced our steps through the vegetable stands and jewel shops, and as we looked to the sides we knew how perfectly easy it would be for a person to be caught unawares in these streets or dragged into some passage or dark hole from which he could never be recovered. People pretty generally know that Oriental streets should not be traversed in the night time, as most anything might happen.

"If Ye Have Faith"

A Christmas Story, in Verse

By Claire Stewart Boyer.

A stranger into the little town she came,
Black-cloaked and silent;
She took the run down house Mae Alder lets
To transients; and when asked her name,
A semblance of a smile trespassed her lips
And she returned, "Just call me Nancy."
Black-cloaked and silent,
A face and form that none would pause
To look on twice—
Unless it were the eyes
That held a strange soul-anguish.
Men would call her plain,
And children coming home from school
Wuld turn and wonder at her quiet way.

A week she worked about the little house
Mae Alder lets to transients,
Then she came with all the wond'ring villagers
To church; black-cloaked and silent,
With folded arms, and eyes that fixed themselves
Upon the weary, awe-struck minister,
And made him wince;
And afterwards alone she made her way
Back to the house.
But life has never yet let things go on
Without strange happ'nings
Even in the dullest place;
Disease stalked forth one night
And seven doorsills crossed;
And all the town,
Pox marked from epidemics of the past,
Were frantic—not a nurse was to be found.
The doctor to the smitten homes returned
And there he found,
Black-cloaked and silent,
Nancy working with the sick.
Each morning saw her pass from house to house,
Till all were eased;
Then quietly, and while they lightly slept,
She slipt out to the woods and prayed for them.

It passed and once again within the church
The villagers sang praises to their God,
And as before with consecrated faith,
Sat Nancy with crossed arms beneath her cloak.
At home that night her door was pushed ajar,
A friend, recipient of recent care,
Smiled gratefully and ventured in the room.
"You must be lonely, come with me," she said.
But slowly, sadly, Nancy shook her head.
"I won't be getting out till after Christmas."
And there flashed
As sunshine, glancing on a hero's sword,

A heavenly light across her dark. dull face.
The woman turned and went, nor came again.
Mysterious and dolorous and queer
They called her, all the women of the town.
And no one saw her till that awful night
They brought poor Silas home to Emma Dorn;
Torn to rough bits was Silas in the mine,
And none could calm the wife hysterical,
The raving, cursing wife, insane with grief,
Till Nancy, silent and black-cloaked appeared;
And then a strange inexplicable calm
Took hold of Emma as the two,
In silence and in prayer wore out the night.

'Twas Emma who a fortnight later on
Ran swiftly to the house Mae Alder lets,
And drew forth Nancy from her bed to go
To Hilda Humphreys in an urgent need.
And while the single woman fought with fate
For life new-born,
The widow stood aghast,
And thought she saw a halo round the head
Of her who toiled and wept and toiled and prayed.
And as they parted company at dawn
'Twas Nancy who stretched out her hand in thanks
For this great privilege of saving life.
And as a question rose in Emma's heart
From Nancy's lips the calming answer fell,
"'If ye had faith.' He said, 'If ye had faith'."

So for three month snowbound, alone she stayed
Within her house.
Once Hilda called and brought her child along;
And Nancy gazed at the tiny face,
Wept once again and put away the frock
She lately had been sewing.
Hilda cought her hand,
Her mother heart had guessed,
And with a blessing and a sob.
Bewildered, she went out into the night.
And as a common fear grips at the hearts
Of men and women in close comradeship,
So all the town felt this new mystery
And feared for her.
The winter snows arrived,
And frost made white the homely barns, and rails
Of fences that were staggering around
The fields and stocks.
The horses sniffed the air.
And neighed with greater friendliness to see
The farmers come to feed them in the morn.
And then it came—the day of wondrous joy,
The day of love and gifts and memories,
The church bell tolled.
Sent forth its yearly call;
And with a faith renewed,
A hope regained,
A greater love.

Youth, infancy and age trooped through the snow
To worship Christ the Savior and the King.
But as the Christmas music rose and swelled,
A nervous whisper passed from lip to lip,
Until an undercurrent of soft sound
Was eminent—
For Nancy was not there.
Even the minister who passed in pride
Through aisles garlanded with green could feel
The whisper omnious.
And as he spoke
A figure ever rose before his eyes—
Black-cloaked and silent.
So to his people he made fervent plea
For brotherhood of man the gift of God,
And sadly ended with the Savior's words.
"Inasmuch as ye have done it unto one of the least of them
My Brethren. ye have done it unto me.'
And in the hearts of all who knew her heart
A vision rose of service and of love,
A new kind of Madonna touched their souls,
And after services their steps were bound
Straight to the little house
Mae Alder lets.

They found her sitting as one in a trance.
Her eyes looked heavenward,
Her arms were crossed,
Her lips moved slowly as one in deep prayer.
"Have ye forsaken me good Lord this day?
Have ye forgot your servant here on earth?
And has my faith been all for naught?
One wish and only one wish have I had,
For seven years each night and day I've prayed
With faith far greater than a mustard seed,
For him, a son, whom I could call my own.
'If ye had faith,' you said, 'If ye had faith'."
Slowly the women backed out toward the door,
And then the minister,
Filled with the spirit of the love of Him
Stepped forth and spoke,
And all his people trembling
Sank to their knees,
"My child, His mother Mary gave the world
A son of service, sacrifice and love.
A Christ, revealing to each lonely heart
The way of life in true humility.
Unto this people here since first you came
God has revealed His glory in your face,
And every act and word of yours has been
A Christ child answering our prayer for help.
You have a child,
Your faith was not in vain,
And he will live as long as any here
Have tongue to tell your goodness and your love."
He ceased, her virgin eyes were filled with tears,
Great tears of hope and love and happiness,
And on her face divine the light of Her,
The great Madonna of the world shone forth.

Relief Society Conference

Mrs. Amy Brown Lyman, General Secretary

The semi-annual conference of the Relief Society was held in Salt Lake City, October 3, 1925. There were two sessions: a meeting for general and stake officers and board members held in the Bishop's Building, and a general session in the Assembly Hall for the public. Both sessions were well attended and great interest was manifested in the general discussions as well as in the special addresses. The ushers for the conference were very courteously furnished by the Ensign stake. The excellent music provided for the services was under the direction of the chorister, Mrs. Lizzie Thomas Edward, assisted by the organist, Miss Edna Coray.

President Clarissa S. Williams presided at the sessions and conducted the general discussions at the officers' meetings, which were participated in by the officers assembled.

MORNING SESSION

President Clarissa S. Williams

We greet you this morning, dear sisters, with love in our hearts for you and for your efforts in the great work in which you are engaged, and feel to say to you that your reward is sure, because he or she who has the Spirit of the Lord sufficiently to give time and energy in the benefiting of mankind will surely receive a reward from our heavenly Father.

The work of the Relief Society in the last six months has gone on rapidly. There have been some reorganizations. There have been some vacancies caused by death and aside from this the work of the organization has gone on in the same splendid manner in which it has always done.

We are sending out to you our representatives to visit you at the conventions, and we feel sure that they are bringing to you words of blessing and of love and of helpfulness, and we appreciate the kindness which you show them and we feel to say to you that they appreciate what you do for them to make them comfortable and happy while they are away from their families and homes.

I would like to say a word to these officers in regard to the loyalty which they should feel to the mother organization of the Church. In the Relief Society there is no sectionalism. It is all the great Relief Society of the Church of Jesus Christ of Latter-day Saints, whether the members are in the mission

fields of whether they are in the stakes or missions. And to remind those sisters that there is no feeling of competition in the hearts of the General Board. You [illegible] our General sisters and whatever we do to help the way is done in the true spirit of comradeship. I would have you all remember that no matter where you are, you are a part of this great body of women who are working for the betterment of women and children [illegible] members.

Loan Funds.—During the last year the General Board has set aside money for two loan funds, which are known as the Phebe Dusenberry Loan Fund and the Social Welfare Loan Fund. The amount set aside to build the sick funds. These funds were started by two $500 gifts to the General Board, to be used in the interest of girl [illegible] workers. It was decided by the Board to use the money for the beginning of the loan funds and about immediately $1,000 was added to each of the funds. It is the intention of the General Board to lend this money to hospital graduate nurses who desire to take up training for public health, and to social service workers who desire to continue training in specific institutions. The plan as [illegible] is to allow $500 to each applicant.

We are very pleased to report that we have had one applicant for each of these funds, and have made arrangements to make the loans. Miss Lou Miller, a registered graduate nurse, has been granted the loan from the Public Health Nurse Loan Fund and is now studying public health nursing at the University of California. Miss Genevieve Thrasher, a member of the staff of the welfare department, has been granted a loan from the Social Service Fund and is at present registered at the University of Chicago graduate school of social science.

Nursing.—The Civic Center in Salt Lake City, in cooperation with the Red Cross, has opened a department for training women in home hygiene and care of the sick. The course is composed of sixteen lessons of one hour and a half each, to be given in a period of two months. The Relief Society women in Salt Lake county are very much interested in this course and are taking advantage of it. At a meeting between representatives of the Civic Center and the General Board of Relief Society, the matter of arranging for a three months' course in practical nursing was discussed, and it is quite possible that such a course will be given after the Christmas holidays. It is hoped, possible that women from the outside of Salt Lake county might be admitted to this course. If anybody here is interested, the General Board would be pleased to hear from them.

Night Meetings of the Relief Society.—The question has

been asked the General Board recently as to what the attitude of the Board is relative to the Relief Society holding meetings at some other time on Tuesday than the regular day. In answer to this question I would say that the General Board prefers that Relief Society meetings be held in the afternoon of Tuesday, each week. However, in communities where the Presidency has decided that the Relief Society should hold meetings in the evening we recommend that the sisters comply with the request. Where Relief Society meetings are held in the evening we recommend that the Relief Society either hold separate opening exercises from the Priesthood or that they make a special request that the opening exercises be omitted entirely so that the class work may not be unnecessarily interfered with. It has been reported to us that in some instances as much time is taken up with the opening exercises that there is not time to complete the lessons. Where Relief Society meetings are held at night, it is recommended by the General Board that a social meeting be held once a month in the day time in order that the sewing and other activities of the organization shall not be interfered with. It has been called to our attention that where meetings are held in the evening it is very difficult for the sister board to visit the wards. This, of course, would be a great loss to a Relief Society.

Position on Time Period Extended One Month and Course of Study Shortened from Two to Five Months. The matter of having the Relief Society lesson course of nine months was discussed recently by the General Board. At the present time the lesson covers ten months, and the months of July and August are considered vacation or open months, with the requirement, however, that two social and business meetings be held during these two months. The question of shortening the course and adding to the months of September to the ten open months of July and August for lesson purposes, or for special or extra preliminary meetings was referred to many Relief Society workers. The General Board, after due consideration, now recommends that the lesson course in the entire system of the Relief Society cover a nine months' period beginning October 1 and ending the last of June, and that during the three months of July, August and September, the only requirement be that the work and business meeting be held; also that September be set aside for special work preliminary to the opening of the classes in October—for the local committees and special meetings necessary to the regular work. President Williams presented this recommendation formally and it was unanimously adopted by the assemblage.

Relief Society Magazine. The question was recently asked whether or not the General Board is considering offering RELIEF SOCIETY MAGAZINE to Relief Society workers. Our answer regarding

this is, that unless we raise the price of the *Magazine*, it will be impossible for us to allow a percentage to *Magazine* agents. During the war when nearly all other Church publications raised their subscription prices, the *Relief Society Magazine* undertook to publish its periodical without raising the subscription price, and in so doing it went behind. The matter was presented to the stake presidents assembled in conference just at the close of the war, and at this joint meeting of General Board members and stake presidents, it was decided to abolish agents' fees and to make a heroic effort to keep the price of the *Magazine* at $1 a year. The stake presidents assembled at that time agreed to work for increased subscriptions and to do everything possible to make the *Magazine* a success without raising the price. Everybody connected with the *Magazine* in the stakes and wards took up the work voluntarily and we have been able to maintain the *Magazine* at the rate of $1 a year. If agents' fees should be established again, it would be necessary at this time to raise the price of the *Magazine*, and the general Board feels that it is better to maintain the present rate and follow the present plan. It is felt by many Relief Society workers, both stake and local, that the duties of *Magazine* representatives and agents are not the most arduous of Relief Society workers' duties, and we feel sure that they are all glad and willing to give volunteer service. The work of stake and ward presidents and secretaries is more taxing and comprehensive, and other officers and class leaders are giving a great deal of volunteer service. We hope that if this question comes up in any of the stakes and wards that the stake presidents will be able to explain why the *Magazine* agents in the Relief Society are not allowed commissions.

Agents are allowed to deduct, from the total amount sent in for lists of subscriptions, the postage and money order fees charged them when making remittances to the *Magazine* office. If this allowance were not made, *Magazine* agents would have to defray this expense, personally, when sending subscriptions to headquarters.

President Williams reported that Miss Alice Louise Reynolds, who has been absent on an educational trip during the past year, has returned home and is ready to resume her duties as associate editor of the *Relief Society Magazine*. During her absence, Mrs. Amy Whipple Evans has been conducting the editorial affairs of the *Magazine*, and has carried it on most satisfactorily.

HEALTH WORK IN THE RELIEF SOCIETY

Discussion led by President Clarissa S. Williams

It is desired in this discussion that consideration be given to the brief reports of those who are undertaking the establishment

of maternity beds and maternity hospitals. We understand from some of our stakes, that a slight preliminary survey was made by them in an effort to establish maternity beds, and it was found that the women in those localities preferred to be confined in their own homes. The General Board is frequently asked for advice along these lines, and has decided that the best thing to do is to find out how those who are undertaking maternity beds and hospitals are getting along, before making further recommendations to other stakes. We shall ask Mrs. Amanda Bagley, of the Cottonwood stake, to report her work in this direction, and also Mrs. Nellie P. Head, of the Oneida stake. We should like to know, among other things, what prices are being charged for care in the beds and in the hospital, and whether or not the beds and the hospitals are well patronized. We should like to know also of the difficult problems met in conducting the work, and whether such undertakings pay their own expenses.

We should like also to hear a word from the Blackfoot or Shelley stakes regarding the pooling of funds and hiring of a public health nurse.

We understand that in Sevier stake the old pressure cookers which were bought during the war to bottle fruit, are being used successfully for sterilizing, and we pass this on to you.

COTTONWOOD STAKE MATERNITY HOSPITAL

Mrs. Amanda N. Bagley, Stake President

After nearly ten months of experience in maternity hospital work, we have concluded that it is the biggest job our Relief Society has ever undertaken. As pioneers in this movement we do not want to lead any of you into unsafe territory. The task is an arduous one, and if we succeed we shall feel to praise the Lord because we could not do it by our efforts alone. The first problem we had was in securing our home; the next was in finding means to equip it; the next was help to operate it; and the last is converting people to coming to the hospital. In order to convince you of some of the problems we have in keeping help and in securing the kind of help we want, I will relate an instance of the past week. We have been fortunate in having two of the best nurses in the state in our hospital. About two months ago our head nurse had to take a vacation and we have found that it is very hard to find another to succeed her. We have also learned that without a good nurse in charge the hospital would go on the rocks in a few days. The other help is not quite so important as is the head nurse, as she assumes the responsibility of the home and of the patients, but good food and clean rooms and clean sheets are also essential. We have also found difficulty in keeping a good cook. We feel that a community without access to employ-

ment bureaus would have a much harder time than we did in securing help. We had considerable difficulty in finding a laundress for our home, and finally my counselor and I had to go to the home and do the washing until we could secure some one to do this work. In times of necessity some of the stake board members have gone to the hospital and served six weeks at a time, without pay. In our times of concern we have often felt with Shakespeare, that "fools rush in where angels fear to tread."

The Church purchased the hospital for us. It is located one block east of State street on 56 South street. It is a beautiful white brick two-story building, and is built with every modern convenience, but a home is not a hospital, and we have suffered many inconveniences from that fact. With all these drawbacks I feel that we have been wonderfully successful. I do not know a patient we have had who has offered a complaint, after leaving the hospital. We feel that this is our advertising year, and we have not operated the hospital long enough yet to know whether it will be successful or not. We spent $2,250 buying furnishings; the up-keep every month has been $450, and improvements each month, $50, making a total of $500 per month. Receipts from the hospital per month average $365: receipts from other sources, $502. The other resources that I speak of have been funds for entertainments from our sewing department, personal contributions, wheat interest, and our annual stake dues. We are a very economical board. We never have spent 5c of our annual dues for personal purposes, not even so much as for a street car ticket. We pay our own expenses and aside from this our board members make monthly contributions for what we call pin money, and when we buy flowers or anything of that kind, it is paid for from our pin money.

We have had in our hospital 101 patients up to date. We have only been operating it ten months, and the first two or three months there were but few patients. People are slow to adopt anything new even for their own benefit, and so we have had an average of a little over ten patients a month. Our prices at the hospital are $40 for two weeks. That covers everything in the hospital, including the operating table, all medicine (unless there is a prescription by the doctor), the use of a baby's layette and the baby's laundry. This price was arranged at the opening of our hospital, but the doctors and nurses have now recommended $40 for twelve days. They say the patients are almost always ready to leave the hospital in twelve days and the shorter period will give us more revenue and room for more patients. We have ten patients at the present time. The most we have had at one time were eleven.

The people of Jordan stake have been as loyal as our own stake in supporting the hospital. We have had almost as many patients from Jordan as from our own stake. We have patients

from all over the county. All of the doctors in the county have had patients in our hospital. People may have any doctor they wish at the hospital, and the doctors charge $5 less when their patients are confined here than at home. Therefore, we may reduce the rate at the hospital by $5, which would make the total cost of a confinement $35 for board and room for two weeks, besides the doctor's fees. You know that you could not hire a woman in your home to wait upon a sick woman and baby for $35 for two weeks, besides board of two people. We know the General Authorities recommend that we rear families and we are trying to make this possible for our young people, leaving them without excuse. A woman said the other day, "I feel positive my daughter never would have lived if she had been confined at home." We have three babies also that we feel could not have lived in private homes, even with a trained nurse in attendance. These babies were watched night and day (one nurse in a home could not have done this.) They were fed with medicine droppers; the doctors gave up all hope. These three children are now well and thriving. These lives would have been snuffed out, we feel, if it had not been for the special care they received. If we can save one life or more we will feel grateful to the Lord.

I feel that our venture is going to be a success, and that it will fill a long-felt need, but it will require continued and serious effort on our part. It isn't my place to make recommendations, but in the outlying stakes, I do not see how it would be possible to operate a maternity hospital. I pray that the Lord will bless us, that we may have inspiration to know what is best to be done, and that we may have strength of body and activity of mind to do it.

ONEIDA STAKE MATERNITY BED.

Mrs. Nellie P. Head, Stake President

In December, 1924, the Oneida stake equipped a room for maternity purposes in the home of a practical nurse who maintains five beds of her own. In 1927 we had asked each Relief Society woman to donate $3 during that year for hospital purposes, and this fund we used for the preparation and equipment of the room. We felt just a little anxious about the scheme, so we did not use our wheat interest. We decided to use the money we had collected first, with the understanding that if the experiment should prove to be successful we might enlarge the plan and finance the work with the wheat interest. Our little room opened the last of December, and we have had up to the present time only fifteen patients. Had the nurse depended on this alone it would not have paid expenses, but as she has five other beds, she felt that expenses were fairly well met. The charges are $30 a week per patient.

This includes the board, the laundry, the medicine, use of the delivery table, and everything but the doctor's fee. The regular price of the doctor is $35. Two of our three doctors have reduced the price $10 to all Relief Society members who come to our room for confinement. Our great problem is to convert the mothers to coming to the home to be confined. The equipment of our room was selected by physicians, and is the very best that could be secured. It can all be used in a hospital, in case we establish such an institution in the future. Franklin stake also has a maternity room in the same home.

A question was asked regarding patients who cannot afford to pay. In Cottonwood stake they are referred to the County Hospital, where they receive very good care. In Oneida stake, the expense is met by the bishop and the ward Relief Society.

Mrs. Mary E. Freeman, president of Shelley stake, reported that last year Blackfoot and Shelley stakes joined with the Red Cross, the county, and the schools in securing a very efficient public health nurse for the county, the Relief Society women donating very liberally to this cause. A great deal of help was received from this nurse and much good was done along the line of examining children and having their defects attended to. The demonstration was so successful that this year the schools have secured a nurse.

Mrs. Mayme Laird, of the Idaho Falls stake, reported that the chief difficulty in this stake is in converting patients to go to the hospital. They feel that they would rather remain in their own homes for confinement. The Relief Society has pooled its wheat interest in the stake and is trying to use the money to the best advantage of all concerned. In the Idaho Falls hospital there are sixty-five rooms, and practically all of them have been furnished by the Relief Society organizations in the vicinity. There is a rate in the hospital for a two-bed room, of $42.50 for ten days, and while the doctors there charge $35 for normal cases, they have given the Relief Society a rate of $25, so there is a saving of about $12.50. Most of the people who have wished to go in can well afford to pay the regular rate; only about three patients have asked for the special rate. In such cases, where necessary, the Relief Society has paid the hospital charges, provided the husband would give the $25 to pay the doctor.

FUNCTION OF THE PUBLIC HEALTH NURSE

Miss Elsie Witchen, Demonstration Nurse with the Federal Children's Bureau Maternity and Infancy Division

I want to begin by telling you how interested I have been in the discussion this morning and to tell you how thrilled I am at the amount of interest there is in health work in the Relief

Society in Utah. I myself have been working in southern Utah for the last six months and invariably I have found the Relief Societies of infinite help to me in trying to put across my program.

Many people have not yet learned to distinguish the difference between the trained nurse and the public health nurse. The reason is because public health work is so new—so new that many of our hospitals are not even taking much notice of it. The difference between the regular trained nurse and the public health nurse is this: the trained nurse is a graduate nurse who has spent three years in training in a hospital, where she has learned to take care of people who are ill; the public health nurse is a hospital graduate nurse who in addition to her hospital training has entered a university where she has spent from four months to a year in learning how to keep people well. One has three years' training, the other has three years' training plus whatever graduate work she has in the university along public health lines. A public health nurse must absolutely be qualified to be a health worker. The salary of a competent public health nurse is not less than $150 per month.

Just what are the functions of the public health nurse? One of the functions of the public health nurse is bedside care. Of course the public health nurse cannot go around the country hunting up sick folks—she coud not spread herself out thin enough to cover the whole community in that respect, but in emergency cases it is absolutely part of the public health nurse's duty to give bedside care. She gets a great deal of satisfaction from doing a good piece of bedside care, and it is one of the best means of making friends in her program. Any nurse who goes into a home, as where there is a child sick with pneumonia, and shows the mother how to take care of the child, how to bathe the child, how to ventilate the room, has converted the whole family to her cause. She can do an infinite amount of good not only in taking care of the patient himself, but also in instructing the mother how to properly care for the child. We shall consider this the first function.

Most of the public health nurse's endeavors, however, must be along educational and preventive lines. In this work she begins with the child, and even before that, with the expectant mother, and her services go on to people one hundred years old. She hunts out expectant mothers, brings information on diet, personal hygiene, exercise and rest. Once the public health nurse has become thoroughly established and people know just what her duties are, they come to her constantly for advice. In rural communities where medical service is not readily obtainable, the nurse goes to the expectant mothers and detects danger signals and persuades the mothers to go to the doctors for care. After the baby comes, the nurse is the best adviser the mother has in connection with the care and feeding of the child. If the nurse

can convert but one mother from the old hit and miss method of nursing a baby every time it cries, it won't be long before every mother will be hunting up the nurse and asking her what to do so baby will be as well as Mrs. So and So's baby.

Many of you know that the pre-school child is left to take care of himself pretty much as he pleases. Very frequently by the time he reaches school age he is full of defects. Why should we waste four years of life between 2 and 6, and allow the child to develop from a nice healthy baby into a sickly school child? The public health nurse should go into the home and help the mother in caring for the pre-school child, so that when he enters school he will have a good sturdy physique.

When the public health nurse gets into the school she has a big task ahead of her. It is a peculiar thing that people have an idea that one of the biggest functions of the nurse is the weighing and measuring of the children. That is only one of her duties. The nurse, if she is wise, will interest the teacher and tell her how to detect the most glaring physical defects, so that the teacher can help the nurse in getting the defects corrected. Many of our little school children are laboring under most tremendous handicaps. I have in mind one little boy who was considered stupid, and his nickname was "Clumsy." The county nurse happened along and she suspected that there was something wrong with this child's eyes. She examined his eyes and found he had a very grave eye defect. She recommended that the child be fitted with glasses. The physician recommended that the child be put into a sight-saving class, where he very soon demonstrated that he was anything but a dunce, and after his eyes were fitted with glasses, he no longer stumbled over everything, and that name of "Clumsy" became a thing of the past. Such experiences are common to school nurses. The nurse always works in connection with the physician, as her duty is to inspect, and have the doctor give the physical examination.

In the matter of contagious diseases, the people do not always understand the proper method of prevention. The public health nurse can go into a community and in many instances stamp out epidemics after they have started, but it is better yet if she can go into the community when just one or two cases are reported, and can prevent these cases from spreading into a real epidemic, by teaching the mother how to prevent this. The old idea that if Johnnie has the measles, Susie should be put in bed with him so that she would get the measles, too, is all wrong. It is not necessary for anybody to have the measles, whooping cough, scarlet fever, or anything else, if the family knows how to guard other members of the family. If there is a disease in one town, nurses will establish temporary headquarters in that town, inspect the

school children every day, and have those who are affected quarantined. If that sort of work were followed out in a town in many instances the spread of contagious diseases could be prevented. In such cases, the nurse will utilize the school teacher. She will instruct the school teachers in the main symptoms of the communicable disease. If the school teacher knows that the time to exclude the child is when he has a cold and his eyes and nose are running, much contagion could be avoided. If the child has only a cold he will be back in school soon. If it is measles, the other children will not be exposed.

The nurse can do much good in group instruction to the mothers and girls of the community, by holding classes in general hygiene and sanitation and care of the sick. You can readily see in a rural community where there are few physicians and no trained nurses, what it means to a mother if she knows just what to do when the children are down with illness. I wish I could tell you off-hand how many people hold certificates in home hygiene and care of the sick given by the Red Cross. It is away up in hundreds of thousands. Think what it means to the country! That type of instruction will be given by any qualified nurse.

Another thing which is very important is health conferences and clinics. Throughout the state of Utah, the State Board of Health, through its division of child hygiene, has been holding a series of conferences and they have organized in a great many of the communities, health centers. These conferences are of untold benefit in helping to detect defects in the child. Where there is a public health nurse, she can always cooperate with the state board in helping to plan and bring such conferences to the community, through utilizing the local physicians or bringing in the state workers. In connection with clinics there are two kinds that the nurse can promote—preventive and corrective. Preventive clinics are very helpful in rendering children immune to different types of disease. Clinics for prevention of diphtheria, scarlet fever, small pox, and even for prevention of typhoid fever may be held. We have absolutely dependable serums for prevention of these diseases, and public health nurses should include clinics of that kind in their programs. and render children in our communities immune to the scourges of childhood which sometimes cause impaired health in later life. The nurse can form corrective clinics to examine children who need tonsils and adenoids removed, teeth and eyes cared for, but where treatment is necessary, she of course cooperates with the local physicians and dentists. If there are no local physicians or dentists, it is possible to bring in physicians from other communities for work of that kind.

There are still other matters with which the nurse might concern herself—community sanitation and health. Any public

health nurse makes it part of her business to see that the community is kept as clean as possible from a hygienic standpoint. If, for instance, she finds that the ranchers are dumping refuse from corrals into ditches, and families are using water from the ditches for household purposes, it is part of her duty to talk to the offenders, to get them to see the error of their ways. If they do not reform, the community opinion may be aroused against them and they will mend their ways. There are many things of this kind which the nurse can help to remedy. I have outlined quite a few things that a public health nurse can do, but it would be humanely impossible for any one nurse to include all these items in her yearly program. I believe thoroughly that school nursing should form a great part of every public health nurse's program, but I do not believe that school nursing should be the entire program, because there are so many other things which are equally important. After all, if we want to establish a sound physique the time to begin to establish that sound physique is when life itself begins; therefore the care of expectant mothers and young children should form a large part of the public health nurse's program. Any program should be based on community needs and community wishes.

The next question is how is the nurse going to function adequately? Can one nurse covering large counties like we have here in Utah, do a good piece of work if she is working alone? It cannot be done. In order for a nurse to function properly, it is a good thing to have that nurse working with a health committee, representative of the whole community. The doctors, dentists, school board, county commissioners, and civic and religious organizations, and any other community groups that can be interested in the work, should be represented on the committee and should get behind the work of the nurse. A community organized in this way will find that a large amount of work can be accomplished. There is a necessity for such community organization. The Relief Society and Red Cross might in many instances cooperate and carry the work to a point where the entire community understands it and wants it, and then it might be turned over to the county for support. It is just about impossible in a short period of time, two or three years, to get everybody in a community acquainted with what a nurse is trying to do, particularly if that nurse is working alone. That is why we feel that where there is established a public health nurse and program, a joint committee should be responsible for the work and see that it is properly supported.

In arranging to put in a public health nurse, it is necessary to get the cooperation of the county commissioners and leading citizens, so that there will be no antagonistic feeling in the community against her when she comes in to work. The state of Utah

has no law telling the county commissioners to use funds for the employment of a county nurse, but they can use their health funds for this purpose. Frequently this work is financed by private organizations until the county commissioners wake up to the fact of the benefit, and then they take over the matter of paying the nurse. A competent, well-qualified public health nurse may be secured for $150 per month.

AFTERNOON SESSION

PRESIDENT CLARISSA S. WILLIAMS

We are always happy to greet you again after a separation of six months. I believe it is due you, as members and workers in the Relief Society organization, to know just a little of the workings of the organization and what is being done in the diifferent stakes of the Church and in the missions of the Church. Most of our efforts in the past year have been in the line of better health conditions, and the suggestions that have gone out from the General Board have been taken up by the stakes and enlarged on in many stakes. You may be interested to know that we have one Relief Society maternity hospital, and at the officers' meeting this morning, Sister Bagley, president of the Cottonwood stake, reported the difficulties which are encountered in this stake in operating the hospital. Still they have hope and courage and believe that their venture will in the end prove successful. I think I must repeat a remark that Mrs. Bagley made in reporting the work of the hospital. She said, quoting from Shakespeare, "fools rush in where angels fear to tread." That told us a little of the anxiety and worry and work that has been connected with the work so far, of that little ten-bed maternity hospital. It is the only venture of the kind in the organization, and I believe that no matter how much we may desire to follow that stake, we will be a little cautious and study well the conditions surrounding our communities and be pretty sure that we will be able to carry out the financial end of the venture, before making a beginning. We had this morning some reports of work being done in different stakes of the Church by public health nurses, and we feel to continue to urge the stakes to cooperate with the agencies in the counties where they are located and endeavor to support public health nurses. We feel that if our organizations will attempt that sort of a venture, they will find great good resulting from it and less anxiety and expense than would be connected with other ventures in the nature of maternity beds and hospitals.

There is great progress in the world along the lines of health and welfare of women and children, and we feel that as mothers—the mothers of the Church, we want to be in the forefront of any

activities which have to do with the betterment of the health or our women and our children, and we know that you are busy studying the pamphlets from the government, that you are looking through the magazines for the newest things in regard to maternity and child care.

We say to you, dear sisters, that the Lord will bless you in your endeavors, that he will help you. When, through the Prophet Joseph Smith, the Word of Wisdom was given to the Latter-day Saints, the Lord knew what was proper for his people and you all know that the principles inculcated in that Word of Wisdom are principles which are being adopted by the world in order that people may enjoy better health and better living conditions, and we ought to realize and be thankful that through the inspiration of our heavenly Father, we were the first to receive instructions along that line, and we ought to be able to faithfully carry out these instructions.

The Relief Society, as far as we are able to learn, is in a flourishing condition. It is growing. Interest is being maintained throughout the Church. Younger women and young mothers are becoming interested in the work, and they are beginning to realize that through this organization they will be able to be better mothers and to take better care of their children. We commend any efforts which will bring into the organization those whom we most want to assist. We have even recommended that we mothers and grandmothers who have reared our children and probably are helping to rear our grandchildren, can very well stay at home and take care of little ones while the young mothers go to Relief Society meetings and get that which will benefit them in carrying on the work in their own homes.

I believe that there is love and harmony existing throughout the Relief Society organization, that there is more loyalty to the organization and more loyalty among members than there has ever been. I believe that the petty things that sometimes worry and annoy us are being forgotten in the big things that face us, and if we can but believe that our little troubles are of naught compared to the advancement of the community in which we live, we will have done a big thing. The members of the General Board are united. They love one another. They are endeavoring with all their might to fulfil the great obligation which has been placed upon them by the presiding authorities of the Church. They visit you yearly. We have already now visited more than half the stakes in the Church in connection with the other auxiliary organizations, and the reports that are brought back to the board of the work, and of the efforts that you are making to advance the women in your communities are very encouraging; and we feel to say to you, dear sisters, that inasmuch as you are prayerful and humble

and endeavor to have the Spirit of the Lord with you in the carrying on of your work, you will be blessed. We would feel, too, to say to you that if you are not in harmony with your stake officers, if you are not in harmony with your ward officers, if officers are not in harmony with one another, it is incumbent on you to get the right spirit and be in harmony, and our heavenly Father will bless you and grant your prayers if you approach him in love and humility.

I cannot conceive of anything grander than this great body of sixty thousand women all looking towards the same goal, all upholding and sustaining one another, all working for the betterment of the communities in which they live.

Two weeks ago I had the privilege of visiting the national parks of the state, that is, Zion National Park, and Bryce, and the rim of the Grand Canyon, and on that visit Brother Williams and I had the extreme pleasure of talking with many tourists from other states. I was very much interested in talking with a gentleman and his wife—a very noted man who is a photographer and who travels through the country taking pictures for the *National Geographic Magazine,* and other noted magazines. In our conversation it came out about the Relief Society, and he said, "Why, Mrs. Williams, isn't that strange, I first heard about the Relief Society of the 'Mormon' Church in Panama!" Another noted person, a lawyer, on that same occasion, said, "I have heard much that is detrimental to the 'Mormon' Church, but I have never heard anything but the highest praise for the women who are working in the 'Mormon' Relief Society." Now let us be worthy of these words of commendation, and let us so live that our light will shine throughout the world.

During the past six months there have been some changes in the Relief Society organizations: Benson stake, reorganized July 26, 1925, Mrs. Lucy M. Funk, released, Mrs. Effie A. Green, appointed president; Yellowstone stake, reorganized July 19, 1925, Mrs. Annie S. Kerr, released, Mrs. Lucy P. Lloyd, appointed president; Moapa stake, reorganized August 30, 1925, Mrs. Lois E. Jones appointed president to succeed Mrs. Ellen Gentry, who passed away in May of this year; Garfield stake, reorganized August 30, 1925, Mrs. Sarah S. Larsen released, Mrs. Irene N. Rowan appointed president; Eastern States mission, reorganized September 13, 1925, Miss Pearl Snow released, Miss Luella B. Owen appointed president; Liberty stake, reorganized September 24, 1925, Mrs. Myrtle B. Shurtliff released, Mrs. Hazel Greenwood appointed president; Hyrum stake, reorganized September, 1925, Mrs. Louisa H. Allen released, Mrs. Susannah Nielsen appointed president.

Our thanks and appreciation is extended to the officers who

have retired from their positions, but we hope that wherever they are located, they will always have the interest of the Relief Society work at heart, and that they will assist in the work. To the new officers, we will say that we hope your efforts will be blessed as were those of the officers who preceded you. We say to the members to help your officers with your love and faith and prayers that they may be instruments in the hands of their heavenly Father in carrying on the work to its full fruition.

(In introducing Bishop Cannon, President Williams said: "We are delighted to present to you our new Presiding Bishop. As you all know, we are directly the wards of the bishop, and we are very proud of our affiliation with the Presiding Bishopric, and of our close cooperation with them in doing the work which we are endeavoring to do, and we trust that you are all under the direct care and guardianship of your bishops. Sometimes I think if you don't get all the support you need, it is because you do not know how to be tactful enough with your bishops. Now we want to be very tactful with this new Presiding Bishoric, so that we can get all the support we shall need in our work.")

SYLVESTER Q. CANNON

Presiding Bishop of the Church

I want to reciprocate in the beginning, the expression made by President Williams. I certainly appreciate the opportunity of being associated with the presidency and General Board of the Relief Society; and so far as being able to get what you want, I have never seen it fail, when women set out to get anything, they usually get it. When President Williams addressed you as brothers and sisters, I thought I ought to address you as sisters and brothers, because there are very few brethren here, and besides, I think the sisters are entitled to the courtesy of being addressed first. I know the usual expression of brothers and sisters does not intend any discourtesy to the sisters and, of course, in a sense, as the brethren hold the Priesthood, they should be addressed first.

I feel honored in being with you this afternoon and seeing this splendid gathering of many of the leading women of this Church—the women upon whom devolves the responsibility of the growth and development and progress of this wonderful work of the Relief Society organization.

I know you know so much more about life and living than I do, that I feel abashed in speaking to you. I came here to hear a recital of the work being accomplished by the Society. I feel that women know much more about life than I do. A woman brought me here. Women trained me in my youth and throughout my early life. It is true my mother passed away while I was

small, but I had a very loving older sister and a fine housekeeper who gave me the most careful training and consideration. Then, as I grew to manhood, I took upon myself the covenant of marriage, and I am sure that every man will acknowledge the fact that while he is supposedly the head of the house, he knows where to go to get his instructions. I am reminded of a story that is told of a woman, known as Mrs. Suffragist, who was being examined for an insurance policy. The insurance doctor said, "Mrs. Suffragist, do you have any insanity in the family?" She said, "No, but my husband occasionally thinks he is head of the house." That is a mild form of mental aberrations that husbands sometimes have. So I feel timid in speaking before women rich in life's experience.

I realize the responsibility that rests upon you. I appreciate the work you do, in a measure. I have been associated in the presidency of one of the stakes of Zion for twenty-one years, and realize how much work is done by the Relief Society presidency and stake board, and through them and through their organization by the ward presidents and workers. It covers such a broad field and yet it is such a field of specialization! I would like to read to you just a word that Arthur Brisbane records in one of his columns that he writes in the *Deseret News* and other papers, that expresses so wonderfully the work and accomplishments of women: "The beating heart of women ended cannibalism and slavery. It will in time end poverty and human misery." It is a very remarkable statement, but I believe it is absolutely true.

I realize the fact that the Relief Society is developing and specializing in the way of social welfare work and other lines of activity that are very commendable. Some time ago, before the change in the Presiding Bishopric, Bishop Nibley and counselors invited the stake presidents of all the stakes in the Church, to come into the office and discuss social welfare and organization of social welfare throughout the stakes of the Church, and this gathering was representative of the stakes throughout the Church. One of the conclusions at that time was that, while, of course, the bishop is responsible for the distribution of charity as far as the funds of the Church are concerned in the various wards, it is his business and his privilege to consult with the Relief Society officers, to invite them to meet with him and his counselors once a month at least, and discuss with them problems of charity and social welfare; that it is his privilege and that he should turn over to the Relief Society, in large measure, the handling of cases of social welfare in the various wards, because the Relief Society can give more careful attention. Women are possessed of greater sympathy and in many respects of greater discernment than men, and will give more time and more study to the conditions of

various families, not only for their physical relief but also for their development and their training. The matter of social welfare is largely a matter that women, with their large sympathy and their keenness of understanding can carry out more effectively than can men, and especially when they have had careful training coupled with experience and the spirit of the Relief Society to guide them. I believe this work is being undertaken on that basis in all the stakes of the Church. There should be the greatest cooperation between the bishop of the ward and the president of the Relief Society. The bishop of the ward should turn over to the Relief Society problems for investigation and recommendation as to what should be done in individual cases.

The General Board has recently given a course in social welfare work. We would be very much delighted if it could be arranged so that in all of the stakes throughout the Church the women could get such training, so that they would be prepared to investigate and determine the real needs of families and individuals in distress. We would rejoice if all our people could be put on a basis where they could develop and increase in happiness and peace and prosperity. That is part of our mission here.

This Church is the one Church in all the world which has in mind the welfare of its members temporally as well as spiritually. The Lord has revealed to us that our temporal development is important because it enables us to live more completely and fully and to serve him more faithfully. It is true on the other hand that prosperity is often a curse rather than a blessing; that is a thing we must guard against. People who have been prospered should be encouraged to realize the source of their blessing, and should give of their time for the welfare of the work of God, that they thereby may become a blessing.

Another matter we are interested in is the matter of maternity welfare. A mother is entitled to every consideration and her welfare and protection and health is of the utmost importance to the welfare and happiness of the family. If a mother has to sacrifice her health for want of things she ought to have, something is lacking. This needs consideration, and provision should be made in every locality so that mothers can receive such attention as is necessary and important for their well-being. And so, in some instances as has been suggested here, maternity hospitals have been established or are being considered. We are interested also in the matter of community nurses, and in the providing of ways and means whereby they can advise and visit homes to give such service as is necessary without extreme expense to those in moderate circumstances. I commend to you and all officers of the Relief Society throughout the Church, the importance of this measure—this matter of proper training and proper nursing, so

that people in all the localities of the Church may get proper consideration and attention. Mr. A. W. McMillen, who has been here on Red Cross work, called this morning at my office and expressed appreciation and pleasure for the wonderful work being done by the Relief Society. He said, "We realize today that one of the greatest problems in the matter of welfare is in the rural districts," and he said, "I believe the Relief Society of the 'Mormon' Church is in a position to do, and is doing more good in that respect than any other organization that I know of."

I pray the Lord to bless you in your labors, and I am sure that through your efforts much good will be accomplished, and that you will be a very potent means in the country in solving the problem of poverty and misery. May we work together to this end and strive to build up faith and righteousness in the hearts of our boys and girls.

PALESTINE—PAST AND PRESENT

Miss Alice L. Reynolds, Member of General Board

A series of articles will be published in the magazine on Palestine that will include all that was said in the address.

COUNSELOR JENNIE B. KNIGHT

My heart is full of gratitude for the blessings of this day. I am grateful for the privilege of being a member among you. I am thankful that we have been privileged to have a member of our board visit the Holy Land and bring a personal message from that land of long ago. I am thankful to my heavenly Father for the preservation of this wonderful book, the Bible, that the things of life that are important to us can be found within its covers. Four hundred years ago this year, 1925, the first edition of the Tyndale Bible was published. In those days it was chained to the pulpit and only the privileged few were allowed to read it. But we are wonderfully blessed in that we have free access to this wonderful and sacred book; and, of course, the little personal touch that we have had this afternoon of the life and people of the past, adds to our joy and appreciation. In the Bible we have promises that signs shall follow the believer and those who serve the Lord, and I believe that I have been the recipient of many of these signs, even to the speaking in tongues.

I want to tell you of just a little instance that came to me when I was a young girl, attending the Mutual Improvement Association. Our president on one occasion was inspired with the gift of tongues, and in it she said there were girls in the audience who would yet be sent to the nations of the world to preach the gospel. And I lookd at a little fair-headed child upon

her mother's lap, and I said, "It will be in the day when that little child is grown up, because surely it will not come to pass in my day." But out of that very association five girls went to Europe to preach the gospel, and it happened that Sister Inez Knight Allen and myself were the two first called. I had presented to me a Bible when I landed in the mission field, by a very dear friend, and within its covers was written the following lines:

Last eve I passed before a blacksmith's door,
And heard the anvil ring the vespers chime.
Then, looking in, I saw upon the floor
Old hammers, worn with beating years of time.

"How many anvils have you had?" said I,
"To wear and batter all these hammers so?"
"Just one," said he, then said, with twinkling eye,
"The anvils wear the hammers out, you know."

And so, I thought, the anvil of God's word,
For ages, skeptic blows have beat upon,
Yet, though the noise of falling blows is heard,
The anvil is unharmed—the hammers gone.

—*Selected.*

May we ever cling to the anvil of God's word is my prayer in the name of Jesus. Amen.

COUNSELOR LOUISE Y. ROBISON

At the close of this profitable and notable conference, it would be well for each of us to consider what has been the special benefit to us. I cannot help but contrast the conditions of the women of Zion with those of the women of the old world, as portrayed by Miss Reynolds, and I am truly thankful for the privileges and blessings of the gospel, and for the faith which comes with it.

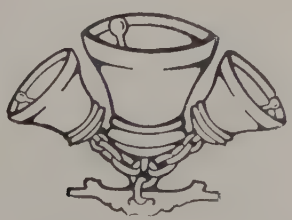
I am sure each one of us here could bear a beautiful testimony of the healing of some members of our family, but do we have that faith sufficient in our lives to keep us from complaining. It is that faith that makes us equal to things that are almost impossible to bear, it is faith that brings that peace to us that the Psalmist certainly had when he said, "The Lord is my shepherd, I shall not want." In a farming community in one of the stakes of Zion the crops were greatly in need of rain, and the stake president, being a man of faith, called his people together and they prayed for rain, the stake president promising the people that they should have rain. One of the brethren who was there and had participated in this beautiful service, and who would have testified that he knew God lived, left the meetinghouse, scanned the sky, and said, "It looks as if there is a long drouth ahead of us." He shattered his faith, for faith and doubt cannot dwell in the same person at the same time. James tells us, "Let him ask in faith, nothing wavering:

for he that wavereth is like a wave of the sea, driven with the wind and tossed." He who wavereth need not expect a blessing from the Lord. We sing, "When the earth begins to tremble, bid our fearful thoughts be still." I feel thankful that it is possible for us to have that faith that will hold us when the earth does begin to tremble, and I believe that we can have it if each day of our lives we bid our fearful thoughts be still when meeting the small problems of life. I feel also that we will not have that great blessing when the earth does begin to tremble if we have not exercised our faith before that time.

It is required that each person do his best, and all of his best, for only the very best is enough in the service of God. You remember the situation of Moses, who had left his home and sacrificed his comfort that he might serve the children of Israel. He met his problem on the banks of the sea and, as far as human possibilities are concerned, they, the children of Israel could not walk over the sea, but Moses had faith in God and he shouted to his people, "Stand still, and see the salvation of God."

I heard of a man who gave a good deal of service in the Church, and one of his brothers who was interested more in worldly things said to him, "How can you afford to give so much time, Aren't you afraid you won't have sufficient in your old age if you give so much time,' The man answered: "I have an individual fortune. I have been given a note—a promissory note, and this note reads: "Trust in the Lord and do good. So shalt thou dwell in the land and verily thou shalt be fed." Have we the faith to do our very best and trust in the Lord? I pray that our Father in heaven may help us to appreciate this wonderful and glorious faith that is given to us, that we may so live that the promise of the Lord may be fulfilled.

MRS. AMY BROWN LYMAN bore her testimony of the divinity of the gospel of Jesus Christ and the manifold blessings resulting from faith in the gospel. The conference was then adjourned.



State Welfare Workers Meet

By Julia A. F. Lund.

The Utah State Conference of Social Workers, in conjunction with the American Red Cross Regional Chapter Conference, was held at the Newhouse Hotel, Salt Lake City, Thursday and Friday, October 1 and 2, 1925.

It was most gratifying to observe, that at this, the first conference of the organization in the state, so many people with kindred enthusiasm, and the same purposeful spirit in the work, were assembled. Social workers employed by private agencies, schools, civic groups, the state, the Federal Government, and religious denominations, were represented.

The Relief Society was justly proud of the large number of its workers present.

The opening session began with a short address of welcome by the conference president, E. J. Milne, who briefly discussed "The Conference Movement."

Gov. George H. Dern followed with a very happy expression of hearty approval of the movement and of sincere desire to cooperate in the great social work so manifestly needed in Utah. He said that crime was the heaviest expense to the people, and he urged a campaign of education with prevention, rather than correction, its aim.

Rev. John E. Carver gave one of the most eloquent and inspiring addresses of the conference, on the subject, "The Spirit of Social Work." It was a most powerful plea for human fellowship.

"The Goitre Survey in Utah," by Dr. James Wallace, completed the first meeting.

The joint luncheon with Red Cross on Thursday was a very profitable as well as enjoyable event. The outstanding feature of this was the very able discussion of "The American Red Cross in Time of Peace," by A. W. McMillen of the National Red Cross.

On Thursday afternoon the Red Cross Regional Chapter Conference met for its first session. "The National Red Cross as it Functions in Disasters," was treated by Miss Maria Johnsen, Field Representative for Utah and Nevada.

"Duties and Place of Organization of Local Preparedness Committees" was discussed by Miss Kate Williams of the Salt Lake A. R. C.

Mrs. J. G. Falek of Weber county A. R. C. closed the session with a comprehensive talk on "Organized Volunteer Service," and

the utilization of this service in the peace-time program of the Red Cross.

The Thursday afternoon session of the Social Service Workers was particularly interesting. The subjects were vital and were treated by experts in their various lines. "Public Institutions and Agencies" was the main topic divided into "Juvenile Court in the Rural Community," presented by Judge Arthur Q. Nielson. "Woman's and Children's Labor Conditions in Utah." by Mrs. Irene M. Fowler, and "The Unemployment Problem," by Nephi L. Morris.

The evening meeting of the conference was given over to a discussion of "The American Indian," by Mr. John Collier, of California. Mr. Collier has given all his time to a study of the subject, and he presented many interesting and startling facts relative to the Indian. It is his hope to challenge the conscience of the American people to serious and proper consideration of the cause of the Indian.

Friday morning was a joint session with the Red Cross, and was one of the most interesting of the conference. The program itself suggests this: "Community Organization," by A. W. McMillen of the National R. C., "Minimum Family Budget," by Miss Jean Cox, and "Constructive Work with Families," by Mrs. Amy Brown Lyman.

Supt. G. N. Child presided at the joint luncheon on Friday. The subjects treated were "Local Aspects of Junior Red Cross Program," by Mr. J. B. Driggs, and "World League of Children," by Mrs. G. H. Green. As these subjects were ably presented, the listeners felt "here with this international work among the children is the foundation for a world league for peace."

Friday afternoon the conference again divided into two sections. One was devoted to a discussion of Child Welfare Problems. Dr. F. J. Curtis gave a masterly paper on the "Social Treatment of Mental Disorders." Miss Dora Mabin spoke on the "Pre-School Child," and Miss Charlotte Stewart on "Recreation and Child Development." Mr. Richard Burton gave an outline of "American Legion Welfare Work," and the meeting concluded with a discussion of the "Standards of Child Placing." The address was given by Mrs. E. H. Burdick, followed by remarks from Judge Hugo B. Anderson and Dr. T. B. Beatty.

The closing session of the Red Cross was given over to a consideration of plans for the Ninth Roll Call, and a discussion of First Aid and Life Saving as the suggested objectives in a plan of organization of a Life Saving Corps.

After the report of the Resolutions Committee, the meeting adjourned to the Deseret Gymnasium, where a life saving demonstration was arranged by Charles Welch, Swimming Instructor

at the Deseret Gymnasium, and a first aid demonstration was arranged by Dr. Charles G. Plummer.

The officers of the conference, elected at the preliminary meeting held in July, were voted in again for the coming year.

It is impossible to overestimate the effect for good these conferences and the efforts of these serious, highly-trained workers have on the country as a whole.

It will certainly be through the efforts of such that we shall come to realize the ideals of our great social Democracy. Welfare work, as we understand it, includes everything which is done by society for the benefit of those who are not in a position to compete on fair terms with their fellows.

The advice of our prophet founder was to seek knowledge wherever it is to be found. And truth is a part of the gospel, so we are ever prepared to see it and grasp it. Our complex economic and industrial life is forever presenting new and changing problems which can only be solved by constant study, keeping abreast of the times, meeting the forward-looking people, and first, last, and all the time, honoring every truth by use.

A Christmas Carol

By Phillips Brooks.

Everywhere, everywhere, Christmas to-night!
Christmas in lands of the fir-tree and pine,
Christmas in lands of the palm-tree and vine,
Christmas where snow peaks stand solemn and white,
Christmas where cornfields lie sunny and bright,
Everywhere, everywhere, Christmas to-night!

Christmas where children are hopeful and gay,
Christmas where old men are patient and gray,
Christmas where peace, like a dove in its flight,
Broods o'er brave men in the thick of the fight.
Everywhere, everywhere, Christmas to-night!

For the Christ-child who comes is the Master of all,
No palace too great and no cottage too small;
The angels who welcome him sing from the height:
"In the City of David, a King in his might."
Everywhere, everywhere, Christmas to-night!

Then let every heart keep its Christmas within,
Christ's pity for sorrow, Christ's hatred for sin,
Christ's care for the weakest, Christ's courage for right,
Chrsit's dread of the darkness, Christ's love of the light,
Everywhere, everywhere, Christmas to-night!

So the stars of the midnight which compass us round
Shall see a strange glory, and hear a sweet sound,
And cry: "Look! the earth is aflame with delight,
O sons of the morning, rejoice at the sight."
Everywhere, everywhere, Christmas to-night!

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

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RELIEF SOCIETY MAGAZINE

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EDITORIAL

Yuletide in Jerusalem

Eight years have elapsed since word flashed across the wire that Jerusalem had been taken from the Turks by the Allied forces. Many people, of late years, have been instructed and entertained by the recital of the manner in which Allenby, "the last great Crusader," entered the city of the ancient prophets. Some of the interest that attaches itself to Allenby's entry into Jerusalem grows out of the marked contrast of his entrance to that of the Kaiser who visited the Holy land in the year 1898. So ostentatious was the manner of the Kaiser's entrance, that part of the wall near the Jaffa gate had to be torn away, in order that he might proceed into the city according to his own notion of a fitting entrance. Allenby, to whom the city had been surrendered in a spirit of relief and joyousness on the part of the natives, made his official entry on foot as a Christian gentleman.

Since that time Great Britain has accepted the mandate for Palestine, giving encouragement to the Zionist movement, as it did so. The Mandatory government is responsible for a good many necessary improvements in the country, such as good roads, and the careful patroling of these roads, so that the tourist and

native may traverse them in comparative safety, without fear of being pounced upon, looted, or perhaps murdered by robbers. During the eight years that have elapsed since the British assumed the responsibility of the government, at least forty thousand Jews have entered Palestine. "The Jews used to come to Jerusalem to die, but now they come here to live," said an enthusiastic young nurse who is giving her life to the care of the sick in that country.

The government in Palestine is striving very hard to assist these people who are so sorely in need of assistance, for they are in the grip of poverty, disease, and the most terrible religious superstition, and racial hatred that can well be imagined.

Despite the fact that the Jewish people, through the Zionist organization, is extending a helping hand which touches the lives of the inhabitants in so many ways, they are not welcome. Neither the Christian nor the Arab wishes the Jew to come to what they regard their land, consequently all the ill will they can extend and all the obstacles they can put in the way of the Jews they do with a clear conscience and seemingly a good deal of satisfaction. Nevertheless, all signs point to the hour when prophecy concerning the redemption of this land, will be fulfilled, and when Jerusalem shall rise and shine and once more become a joy and glory to the inhabitants that dwell therein, and to all those who surround her habitations.

The Rock of Our Salvation

The approach of Christmas brings thoughts of Christ to mind. During the last year there has been much disturbance in the Christian world in relation to the divinity of the Savior. There is scarcely a Protestant church in the land that has not a group within it that denies the divinity of the Christ. Part of the difficulty that Protestant churches are experiencing in this matter, comes from the fact that the position taken by many Christians is not logical, and the trained youth in the churches who are taught to think, refuse to accept an unreasonable proposition. We take it that it is both illogical and unreasonable for people to deny the personality of God and yet insist that Jesus, the Divine Redeemer, is the son of God. In the midst of all the confusion resulting, it is certainly a source of consolation to the Latter-day Saints to know that God is our Father, and that Jesus the Christ was indeed born in Bethlehem of Judea, and that his birth was heralded by the song of angels upon Judean hills; that he was and is the Only Begotten of the Father, and that the Prophet Joseph Smith saw him in his vision of the heavenly beings, when the Father, pointing to the Son, said, "This is my beloved Son, hear him."

The Semi-Centennial of the Brigham Young University

Last month a number of important anniversaries occurred which were appropriately celebrated. Perhaps the one that attracted the most attention was that of the semi-centennial celebration held at the Brigham Young University, Provo City, Utah. Many old students returned to their Alma Mater, and greetings were the order of the hour. The most important feature of the celebration was the address delivered by Dr. Herbert E. Bolton, head of the Department of History of the University of California,

LEWIS HALL, THE FIRST HOME OF THE BRIGHAM YOUNG UNIVERSITY, AND THE SURVIVORS OF THE ORIGINAL 29. FLOAT IN SEMI-CENTENNIAL PARADE

on the "Mormons" and the development of the West. The address was comprehensive in its scope, extraordinary in its scholarship, and most fascinating in the manner of its presentation. It is seldom that any one is privileged to hear so masterful an address. His closing words sent a thrill to the heart of every student of the institution, to every lover of education in the audience, and filled the people with a sense of pride because of achievements wrought by good leadership and hearty cooperation. We include Dr. Bolton's tribute to education:

Education

"Young and the founders believed in education. In Nauvoo they had maintained schools and established a university. They maintained schools for their children on the dreary march to the Basin. In the pioneer days every new settlement, as soon as it had planted crops, opened a school, in the open air, in tents, in log houses, in adobe buildings. Worthy of rememberance among Utah heroes are the pioneer teachers who taught in those little adobe schools. Every city charter provided for schools and grammar and high schools were soon established.

"At the top of the system were placed the colleges and universities. It is the boast of Utah that the first law of the state of Deseret provided for building roads and bridges and the second for a state university. That institution, founded in 1850, was the first university west of the Missouri. In an appeal to patrons of learning throughout the world the first chancellor, Orson Spencer, declared that, 'The emigrant outcasts of all nations will find here the cheapest terms.' It is neither arrogant nor extravagant to say that this institution is forthwith prepared to teach more living languages classically than any other university on the face of the earth: and as to the matter of dead languages, we leave them mostly to the dead."

The university was opened in 1851. Tuition was eighty cents a week. Teachers' salaries were paid in potatoes, cabbage, and lumber.

"Instead of being drawn on the bank, they were drawn on wheelbarrows."

Brigham Young the Founder

At the head and center of all these remarkable doings for more than a quarter of a century was Brigham Young. Of course, he had many able lieutenants. Wherever Brigham led, the "Mormons" followed. Wherever Brigham directed, the "Mormons" went. He was the head of their Church, their spiritual guide, their mentor in every-day conduct. He led them across Iowa. He directed their march to the basin. Against other advice he determined the location for the new Zion. He chose the site for the capitol and for the temple. He was generally the titular and always the real head of the secular government. He directed the founding of new colonies, the development of industries. He stamped the life of the community. He established the public school system. He signed the act for the founding of the state university, and shortly before he died, as a special means of carrying on education under the direct influence of "Mormon" ideals, he endowed and founded two "Mormon" institutions of higher learning. One was the Brigham Young College. The other was

this institution whose founding half a century ago we now celebrate. On that eventful day he made all you young people before me and the generations to come his heirs. No wonder you revere his memory.

It is certainly a cause for gratification that 50 years after the founding of the institution, one who is not numbered among us religiously, should come to us and should pay such high tribute to the Great Founder.

Semi-Centennial Prayer

Written by Annie Pike Greenwood for the Semi-Centennial of the Brigham Young University.

(May All Lovers Of Their Alma Mater Use It)

O Thou that nearer art than blood and bones!
O Thou that nearer than my breathing art!
I pray Thee, when I fall upon the stones,
I may arise with a courageous heart.

Give me the courage for the valiant fight,
When, in the world, is justice to be done;
Armor me with the power of the right,
And trust in Thee that every battle won.

When I have done a wrong, as I shall do,
Not being yet perfected through Thy plan,
Let me admit it humbly, as one who
Would do no willing wrong to any man.

And when I merit punishment, O Lord!
Give me the strength to take it like a man!
Accepting so the wound as by Thy sword;
Gladly thus paying all the debt I can.

O God! then let me never once forget
That in my heart I, too, have known all sin;
And let me ease the soul that feels regret,
Seeing he is what, tempted, I had been.

And let me laugh, O Lord! and let me smile
Through every trouble, every trial and pain,
Remembering, clouds are but a little while,
And always there are flowers after rain.

I know Thy plan is in my every task;
Life stumbles blindly till I trust again;
I lift no prayer for self: I only ask
Father, reveal Thyself to me!—Amen!

Dr. Valeria Parker, President Council of Women

Amy Brown Lyman, Rcording Secretary of the National Council of Women of the United States.

News reached the office through telegram of the election of Mrs. Amy Brown Lyman, as Recording Secretary of the *National Council of Women of U. S.,* on October 31, 1925. Mrs. Lyman is eminently qualified to fill the position and it is a compliment to her personality as well as to the *Relief Society,* the organization which she represented at the *National Council.*

The election placed Dr. Valeria Parker at the head of the *National* Organization. Dr. Parker is a woman of learning and sympathy and has for many years been interested in any movement aiming at the protection of women. She has attached herself to practically every big woman's movement in America and has been greatly interested in legislative measures seeking control of traffic in women and children and welfare work in general.

There are forty affiliated organizations in the *National Council of Women,* the *Relief Society* and *Y. L. M. I. A.* being two of the charter organizations.

Mrs. Lyman was successful in obtaining sixty-six of the seventy-two votes cast for recording secretary, a result which shows clearly that the *Relief Society* is appreciated as an organization and known on its merits, and that Mrs. Lyman is known and her qualifications recognized by the women of the organization. We feel to congratulate the *Relief Society* and Mrs. Lyman on the result of the election. We recognize in the new President, Dr. Valeria Parker, one of the most progressive and sympathetic women in America, and are proud in the realization that Mrs. Lyman is the same type of woman so that each can give the other hearty and mutual support.

Condolence

It is with deep regret that we note the passing of Nina McKeen. She was a somewhat constant contributor to the Magazine. Many of our readers will doubtless recall her poems for they were both tender and beautiful. Our heart goes out in sympathy to her husband and small family of children in this the hour of their sore bereavement. May the choicest blessings of our Heavenly Father attend them to comfort, and bless and support.

The Home

A college president speaking at the inauguration ceremonies of another college president is credited with the following statements in relation to women and their work in the world.

Speaking of the highest place a woman can occupy, he said: "I do not say that they should not be fitted to help do the work of the world in the various colleges—quite the contrary. I do not say that they should not go into politics, although from my point of view that can be overdone; I am not even hinting that a woman shall not go into any activity for which she is fitted or even unfitted, I am only raising a thin, piping voice to express the Victorian opinion that, whatever else a woman may do, the highest purpose of her life always has been, is and ever shall be, world without end, to strengthen and beautify and sanctify the home."

We believe that the Latter-day Saints will recognize in this statement of the college president, good sound common sense.

HOME

By Alfred Osmond, Head of the English Department of the Brigham Young University, Provo, Utah

No other spot on earth is half so dear
As that which we have fondly called our home.
The stars of fortune, shining bright and clear,
Will safely guide us to that peaceful dome.
And e'en when fate has forced our feet to roam
And holds us captive on a foreign shore,
Our fancy leads us from the towering tome
To wend our way towards the cottage door,
In quest of modest joys that love and light adore.

For mother's love is there and, weeping waits,
To lift the latch and let the wanderer in
From all the bitterness that strife creates,
To shelter him from danger and from sin.
The fairest crowns of glory that we win
Become but ashes in a withered hand
Compared with greetings of our kith and kin
Who always seem to know and understand
The longing of the lives that they with us have planned.

The world is pitiless, but home, sweet home,
Is laden with the treasures of the soul.
If fickle fortune tempt our feet to roam,
When we have won the glory of her goal,

We turn again with feelings that control
The worldly wisdom that is rich and rare;
And splendors that extend form pole to pole
Have lost the native charms that can compare
With those delightful scenes that distance makes more fair.

We see again the meadows and the lake,
The hills and valleys of the golden west.
The crags and cliffs that eaglets will forsake
To give their growing wings their maiden test.
The groves that childhood sought for shade and rest
When weariness had forced it to retreat.
The blackbird's willows and the robin's nest
Combine to fashion pinions for the feet
That fancy speeds along to where all highways meet.

That place is home—not build of bricks and stones,
But fashioned in the regions of the skies
Where sin is not and sorrow never groans,
The habitation of the good and wise.
The home was founded there and in disguise
It has descended to a mundane base;
But in a future day it is to rise
And meet the God of glory face to face,
To grant eternal bliss and claim its rightful place.

Tennyson, the Boy and the Match

This incident from the pen of Annie Pike Greenwood, will prove of interest to our readers; it is the same class of material that has made the autobiography of Edward Bok so interesting.

Sagebrush grows almost up to the door of our high school building, and where there is no sagebrush, it is black sand. In this building every day I teach the Class in Perfect Enjoyment. On the daily program it is listed as "Literature," but my fifteen pupils and I know better. We read and discuss for an enchanted period, ignoring the fact that we are running over into the penmanship time, and when the instructor of that course appears suggestively in the doorway, the Class in Perfect Enjoyment unitedly and emphatically shooes him away with gestures of dismissal. In consequence of this, I fear that the class will become literary critics who will be forced to use the typewriter in order to make themselves decipherable.

One day last week while we were studying Tennyson, Verna raised her hand, and announced, "There is a man in Rupert who has seen Tennyson."

Her words made something of a stir in the class. We are prone to think of our super-men as dead beyond living remem-

brance. Rupert is five miles from our schoolhouse. I saw the expression of incredulity on the faces before me. How could any citizen in the little, new, western, progressive town ever have touched such old-world greatness? If such man did exist, he must be doddering on the edge of the grave.

Then I drew their attention to the date of Tennyson's death, and assured them that when I made a trip to Rupert I would seek the man in question.

Today I called on the Reverend B. C. d'Easum, the man who saw Tennyson. He is the minister of the Episcopal church, at Rupert, a charming and cultured man, with a wife who is his counterpart.

He smiled when I told him what I had come for. "It is true, but the incident is quite trivial. It was at the time that Tennyson was making his home on the Isle of Wight. My father was a curate there, and he had a collection of brass plates which they used to rub on the tombstones of the Crusaders to get impressions. Tennyson was interested in these plates.

"One day the news was revealed to me that the great man was to dine with my father. I was just a little boy, and, of course, was not allowed at the table. But I was determined to catch a glimpse of the writer whom I admired so much.

"After dinner, Tennyson and my father walked in the garden, and I went darting from one hiding place behind a shrub to another hiding place behind another shrub, my boyish eyes photographing the handsome figure in its broad hat with flowing hair and picturesque beard.

"Suddenly I was galvanized by his voice unmistakably addressing me, hidden as I thought I was. 'Boy, come here!'

"I went at once to him with trepidation and a sense of elevated expectancy. I would not have been surprised to have heard him begin some recitative from 'The Idylls of the King,' or 'Maud,' or at very least, 'Break, Break, Break.'

"There was an instant of solemnity, followed by the words, 'Boy, go to the house and get me a match!'

"I got the match and brought it back to him. That was all. So you see it doesn't amount to anything." Mr. d'Easum smiled, deprecatingly.

"I disagree with you," I said, "it transforms Tennyson from a mythological hero to a human entity."

"It does serve to link the present with the past," he conceded.

Next Monday I shall go to school, and with the aid of a boy and a match I shall be able to make an unforgetable picture of Tennyson for the Class of Perfect Enjoyment. We shall see him strolling through the curate's garden in his broad-brimmed hat, hair flowing, picturesque beard,—and, yes, I suppose there must be a little urchin darting from shrub to shrub and peering out admiringly at the heroic figure.

Guide Lessons for February

LESSON I

Theology and Testimony

(First Week in February)

THE RULERS OF ISRAEL

THE MOSAIC DISPENSATION (continued.)

A. *The Judges.*

Israel, or the People of God, lived under three types of rulership. After the death of Moses, the prophet, the seer, the revelator and the lawgiver, Israel was led by Judges of which there were seventeen. The first Judge was Joshua, the leader; the last Samuel, the prophet. The government under the Judges covered a period of about 400 years.

The division of the conquered country among the twelve tribes tended to lack a common interest, which made national strength something that was one of the hopes of Israel. In their march of conquest they had developed a thirst for power, sufficient, at least, to make them safe among nations who hated them, but feared "the God of Israel." They were quick to forget that their source of safety was the Lord. Then some of the Judges showed the weakness of unwise indulgence of their own children and thereby invited iniquity. Eli, once a valiant leader, failed to demand of his sons standards of life fit for official positions. See I Sam. 2:24-31. The last Judge of Israel tolerated in office sons whose conduct contributed to the decision of the people to call for a change in governmental affairs. (See I Sam. 8:1-8.)

B. *The Kings.*

During the Mosaic dispensation, the Covenant People had three kings who ruled over all Israel. Then came the separation of the tribes, about 950 B. C.

One division, composed of ten full tribes and part of another tribe set up a kingdom known as the Kingdom of Israel, with the City of Shechem, in Samaria, as their capital. This kingdom was ruled by twenty-one kings, and it lasted two hundred and thirty years. It was broken up by the Assyrians who carried the ten tribes off as captives of war and scattered them, lest they should re-unite and make trouble for the Assyrian government. It is said that 30,000 were thus disposed of.

The other division known as the Kingdom of Judah, made up of the tribe of Judah and part of the tribe of Benjamin, held Jerusalem as their capitol. The Kingdom of Judah held place as a recognized government for about 365 years, during which time twenty-two kings ruled, when it was broken up by the Babylonians who plundered Jerusalem, destroyed the temple and the royal palace and carried the people into captivity.

C. *Various Governors.*

After the Babylonian captivity Judah never came into political prominence: its nationality was broken. The people were ruled by some foreign power or were under the protectorate of some strong nation. During this period, independence was unknown to the people of God. They had no real freedom of nationality. Their military career was one, first of conquest, and then of captivity. They were looking for a deliverer of the war type and not for the Prince of Peace.

D. *The Three Kings of all Israel.*

1. *Saul.*

(a) *His calling.*

"Israel would have a King."

Samuel complains about their ungratefulness, and the Lord advised and warned against it. See I Sam. 8:4-22. The people, by putting their wish against God's wisdom, broke the first of the ten commandments. The Lord chose them a king after *their* own heart. Saul was pointed out by the Lord; (See I Sam. 9:17.) He was annointed by Samuel; (See I Sam. 10:1), he was "given a new heart"; (See Sam. 10:5-9), he was accepted by the people. (I Sam. 19:25.)

(b) *His Reign.*

Saul was a man of orders rather than one of obedience. (See I Sam. 15:22-26.)

(c) *Lessons from his Life.*

From his life may be learned many lessons, prominent among which are: 1. That obedience is the most acceptable offering man can bring before God. (See I Sam. 15:22). 2. That the Spirit of the Lord brings to the front our best possibilities. With the Spirit of the Lord, Saul was a prophet; without it, he was a madman, a murderer at heart. 3. That good music is attractive to the Spirit of the Lord. (See I Sam. 16:23.)

2. *David.*

(a) *His Calling.*

The Lord had promised Samuel that he would select for a king a man after his own heart. Samuel anointed David King

of Israel under the direction of the Lord who sought a man after his own heart.

(b) *His Theological Contributions.*

1. An unbounded loyalty to the Lord's annointed. (See I Sam. 24:4-6.)
2. An undying trust in God, "Thou will not leave my soul in hell." (See Ps. 16:10.)
3. His psalm—Sermons. "The fool hath said in his heart, there is no God." (See Ps. 14:1.)

3. *Solomon.*

1. Successful seeker for wisdom.
2. An unsuccessful seeker of happiness. (See Ecclesiastes.) This short book is an epitome of Solomon's life; it may be read with profit once a year.
3. A philosopher. The proverbs of Solomon are household words and the guide of statesmen.
4. A poet of lasting fame. (See the Songs of Solomon.)

Questions and Problems

1. Name the three classes of rulers that followed Moses during the dispensation.
2. Give the number of judges and of kings that ruled during the dispensation.
3. What were the causes that led to the clamor for a king?
4. Give in brief the Lord's warning concerning the Israelites having a king.
5. Tell of Saul's getting a new heart.
6. In the light of Sam. 16:22 discuss the salvation value of good music.
7. What is the most valuable lesson to be learned from the life of Saul?
8. What, from your point of view, were the characteristics of David when he was annointed king that made him a man after God's own heart?
9. Speak of David's loyalty to the Lord's annointed and his undying faith in the Lord.
10. Quote three theologically helpful memory gems from the Psalms of David.
11. Prove Solomon's success in his humble and prayerful search for wisdom.
12. According to the words of Solomon as recorded in Ecclesiastes what are the *two* worth while things to do?
13. Quote three of what you consider to be the most helpful proverbs of Solomon.

LESSON II

Work and Business

(Second Week in February)

TEACHER'S TOPIC FOR FEBRUARY

Home Talk on Washington and Lincoln

"Lives of great men all remind us
We can make our lives sublime;
And departing, leave behind us,
Footprints on the sands of time."
—*Longfellow.*

1. The traits of character which made these men great:
   A. Honesty.
   B. Courage (moral and physical.)
   C. Reliability.
   D. Sense of justice.
   E. Faith in God.
   F. Desire to serve mankind.
   G. Sympathy for oppressed, etc.
2. Suggested stories to tell to illustrate these traits of character. Gordy's *American Leaders and Heroes* contains many stories. Also any biography of Washington or Lincoln contains stories which illustrate the fine qualities of these men. *The Perfect Tribute,* gives an idea of Lincoln's character.
3. Teacher select two stories to tell in homes she visits. (One about Washington, one about Lincoln.)
4. Suggest time for discussion of these men. (Dinner hour, bed time, home evening.)
5. The suggestion of the Church regarding these great men, that they were divinely called and inspired to do their work.

LESSON III

Literature

(Third Week in February)

MARK TWAIN

It is greatly to be doubted if the reputation of any other American author has grown as rapidly in the past decade and a half, as has the reputation of Samuel L. Clemens, who wrote under the nom de plume of Mark Twain.

A short time ago a young preacher, the Reverend Dr. Charles F. Aked, who lectured under the auspicious of the Extension Division of the University of Utah, treated Mark Twain as a philosopher and moralist. This was something new. We are all used to thinking of him as a humorist, as one who has unmasked our shams and who has written very delightful and illuminating books of travel, but we had not thought of him seriously as a moralist—still Dr. Aked appears to have made his point. He said in his lecture, "there is enough in the Gospel of Mark Twain to make good men and women out of all of us." Discussing the maxims in the Calendar of Pudd'nhead Wilson, Dr. Aked drew attention to such statements as, "a man may have no bad habits and yet be worthless." "Man is the only animal that blushes or needs to," the preacher suggested that this should include women also. Again quoting Wilson, "When in doubt tell the truth."

It is now lacking little of a century since Samuel Langhorne Clemens first saw the light of day, in the village of Florida, in the State of Missouri, on Nov. 30, 1835—at the time when Missouri was at the very frontier of our civilization and its boundary had not been defined. St. Louis was at that time a city of some 12,000 people, while Chicago was not yet incorporated and had a population of something over 4000 inhabitants. His education was obtained in the village school of Hannibal. In his case, as well as that of Benjamin Franklin, it was supplemented by training in a printing office, which he entered at 13 years of age, where he learned the rudiments much better than many boys learned them in school, for when typesetting he learned to spell, punctuate and look after some other details necessary for a writer to know. His choice of occupation was fortunate, for later he had enough skill to be classed as a journeyman printer. This meant that he could go anywhere he would and be sure of picking up work, consequently it is not surprising at all that we learn that he plied his trade in St. Louis, Cincinnati, Philadelphia, and New York and in all probability many other places.

By 1851 he had wandered about enough to grow tired, so he took up with another vocation, equally as adventurous, he became

a pilot. And to this new adventure we owe the delightful book, *A Mississippi Pilot.*

We next find him acting as a private secretary to his brother who had obtained the appointment of secretary of the Territory of Nevada. Going into Nevada in those days meant going into mining. Clemens tried mining but met with little success, he did not discover a pile of gold, but he did obtain the material for *Roughing It.* It was while he was living in Nevada that Mr. C. C. Goodwin, many years editor of the Salt Lake Tribune, became acquainted with him, later including a sketch of him in his book *As I Remember Them.*

He now turned to printing and was for a short time city editor for the Virginia City Enterprise, where he began to write humorous articles and to sign them "Mark Twain" reminiscent of his pilot days, when he heard the call from the man who was taking soundings from the deck of the Mississippi River Boat.

In 1865 we find Mr. Clemens in San Francisco engaging in journalism and mining operations. From here he went to Hawaii, where he collected the material that has helped to make Hawaii famous. On his return from the islands, he delivered lectures in California, these were later published in the volume called *The Jumping Frog and Other Sketches,* published in 1869. The Jumping Frog is one of the best short stories known to our literature. The incident is not original with Clemens, but its atmosphere and setting are.

Now he took his famous voyage through the Mediterranean and traveled in adjoining countries. The result of this trip was the well known volume *Innocence Abroad,* published in 1869. If he did not awake one morning to find himself great, he certainly did discover that his fame had spread far and wide, 125,000 copies were sold in three years. and the book is still selling, every generation loves it and the traveler in Europe almost inveriably reads it some time or other. Nothing is more common in the experience of English speaking travelers than to hear some one quote Mark Twain. As long as Americans remain American in their tastes and in their feelings, and Europe treasures her historic and art shrines, Mark Twain's books will endure. *Innocence Abroad* was followed by *A Tramp Abroad,* which is equally popular.

Somebody has said, "if ever any writer understood the boy nature from A to izzard, the name of that writer is Mark Twain." He knew what boys think, and what they feel and what they like to do, consequently the characters of Tom Sawyer and Huckleberry Finn are classics in American Literature. American writers have been more successful in the characterization of boys than have the writers of other nations, as a result we might search in vain throughout the literature of the World to find two writers who

portray boy life for us as well as Mark Twain and Booth Tarkington have done.

In his *Yankee in King Arthur's Court,* he has turned chivalry inside out and endeavored to show us that if the aristocrats enjoyed polished manners in the days of chivalry, those of other groups lived very miserable lives, their rights and comforts being virtually ignored.

Clemens suffered many domestic disappointments, his wife's death being one of the keenest. The tragic death of his daughter Gean resulted in one of the finest pieces of work that ever came from his pen. It proved that the man who has given us so many things to laugh about could voice the very deepest pathos.

Before his death he gave us a very beautiful and a very serious piece of work in *Joan of Arc.* He said it was his best piece of work. His Autobiography was published after his death by Harpers', the publishing house which put out so many splendid editions of his works

Mark Twain was a good business man; while he suffered one financial collapse, he entirely recuperated financially before his death. Harper's, his publishers, were once asked how much they paid Mark Twain for his work, while refusing to be specific, they admitted that they paid him more per word than any other author who had ever written for them.

His summer home was at Hartford Connecticut, where Charles Dudley Warner and Harriet Beecher Stowe resided.

His death occurred April 21st, 1910, at Redding, Connecticut

QUESTIONS AND PROBLEMS

1. Give an example of Mark Twain's skill in treating boy life.

2. Select some passages from *Innocence Abroad* or *A Tramp Abroad* that will ilustrate his ability to write travel articles.

3. Have the members of the class repeat the most humorous thing they know of, attributed to Mark Twain.

4. See if you can discover with Mr. Aked some wisdom maxims in Mark Twain.

5. Have some one tell the story of the *Jumping Frog,* and see if you can discover why it has been called one of the best short stories in American Literature.

6. If you can obtain Mr. C. C. Goodwin's book, *As I Remember Them,* it might be well to read to the class what he says about Mark Twain.

LESSON IV

Social Service

(Fourth Week in February)

PHYSICAL PROBLEMS OF CHILDHOOD

The problems of childhood that will be studied in this department will be treated under four headings. These four classifications of child problems, (1) physical, (2) mental, (3) emotional, and (4) social, have been made, in the text that will be followed. The author, Dr. Ira S. Wile, points out that such a classification is an arbitrary one and is used to simplify the presentation of the material. An abnormality in any phase of an individual's make-up interacts on his whole personality. A study, therefore, of the problems in these four groups should not be considered as isolated phenomena but their relation to one another should constantly be kept in mind.

The first and most important phase of child development is the physical. An individual's career is controlled to a great extent by his degree of phyiscal well-being. A child, below par physically, may be unable to attend school or may be so easily fatigued that his mental processes are dulled and his training is therefore limited. In adult life, the same defect that interfered with the education of the child, may be the cause of economic failure. Malnutrition, or broken arches, or a local infection, etc., may spell the difference between normal, healthy, happy childhood and lethargy, school failure, and unhappiness. The same defects if uncorrected will perhaps keep the individual in the group of social failures, barring him from the satisfaction of attaining economic independence, and its accompanying successes in adult life.

Every person, however, who has some physical defect or handicap is not doomed to economic and social failure. Individuals do not respond in the same manner to any set of experiences. Ill-health or the loss of sight, or of a limb, affect individuals differently. It is possible for some persons to transcend their physical handicaps in a magnificent manner, succeeding at undertakings that appear beyond their power. These unusual successes are obviously the result of some special adjustment that the person is able to make to the experiences of losing some power and of being different from the rest of the world.

The adjustment to a physical defect or to any abnormality, presents an important psychological mechanism. One of the fundamental desires of every individual is to feel equal to his fellows. It is a phase of the "ego-urge" to wish to appear to advantage to our neighbors and friends. If a person feels himself different, or inadequate, or handicapped, he naturally has a sense

of inferiority. An individual's conscious self shrinks from the idea that he is different or inferior, so the unconscious self assists him to see himself in a favorable light. His unconcious self finds some way to repay him for his deficiency. This unconscious process is known as "compensation." This "compensation" may take a form of behavior that will be beneficial to the individual, but it also frequently happens that "compensatory" behavior is most unwholesome.

The reference to a crippled child in the text offers an example of this process. The author suggests that a child with a crippled arm makes some adjustment to his handicap. He unquestionably feels his difference and he may remain quiet and aloof at school and on the playground, finding an outlet for expression in some other way. He may spend much time day-dreaming and indulging in phantasies (perhaps picturing himself a hero in many perilous situations) to compensate for his infirmity in reality. Indulgence in excessive day-dreaming in the adolescent is considered a very unwholesome mental habit as it keeps the individual from developing the independent mental processes of maturity.

The child with a handicap may react in an entirely different way to his experience. His unpleasant feeling of inferiority may unconsciously create a desire to gain attention or be superior in some manner. If this desire leads to some earnest effort it may result in a real accomplishment. But, frequently, the unconscious desire to gain attention leads the individuality into difficulty. He may become belligerent and unruly, or he may exploit his handicap to gain sympathy and to escape responsibilities he should be learning to face.

It is not only the cripple and the blind that have a special adjustment to make to physical handicaps. These, because of their seriousness present outstanding problems, but even minor physical handicaps, have an effect on behavior. Deafness, nervousness, skin eruptions, heart disease and the whole category of defects present not only physical problems to be treated, but often affect the emotional and mental life of the individual.

A child may learn that illness gains for him attentions that are pleasing and satisfying, and his suggestibility may keep him in a state of near invalidism. Illness at times is a tool used to secure attention and to gain desired ends. Intelligent treatment of childhood ills is important to prevent later behavior problems. Much petting and pampering at times of illness has no beneficial medical effect, and frequently is the cause af later behavior problems. Just as it is not wise to place a premium on crying in infancy it is unwise to make an experience of invalidism so satisfying to the emotions and the ego that the child later tries to regain these satisfactions by unconsciously feigning illness.

The conservation of the health of childhood is a task that is enlisting the attention of the medical profession, the educators, and the social workers. Recent studies of the physical health of school children, of the men in service during the world war, and of life insurance agencies, disclose that a large proportion of the population are suffering some handicaps. The study of 20,000,000 school children of the United States, shows that 75% possess some outstanding physical defect. The table is printed herewith:

Mental defects	1%
Tuberculosis	5%
Defective hearing	5%
Defective sight	25%
Diseased tonsils or adenoids	15-25%
Deformed feet, spine, or joints	10-20%
Defective teeth	50-75%
Malnutrition	15-25%

It is not possible to discuss the symptoms and discovery and treatment of diseases of childhood at this point. Subsequent lessons will point out some particular diseases and their implications. The chart, however, should bring parents to a realization that a majority of children have defects that can be remedied—defects that are frustrating the development, the hopes, the happiness, and success of the individual. The defect, whether it is defective teeth or an impairment of vision, should not be considered a single, minor defect. It is necessary to be aware of the future dangers of the effect of a handicap on the whole developing personality of the child.

Health, as the author points out, is "the quality of life that renders the individual fit to live most and serve best." By providing the medical attention and home hygiene that insures a higher standard of health, the contribution to the growing generation will be not only health, but a richer and fuller life.

Reference: *Challenge of Childhood,* Dr. Ira S. Wile, *Physical Problems,* pages 15-21.

Questions and Problems

1. In what way does poor health affect school work? Economic success?
2. Why do some persons with handicaps succeeed?
3. What is meant by "compensation?"
4. Why is it necessary for an individual to make an adjustment to a handicap?
5. Why is it unwise to pamper a sick child?
6. Account for high percent of malnutrition on the chart; for defective teeth; for defective sight.
7. How recently and thoroughly were the school children examined in your community? The pre-school children?

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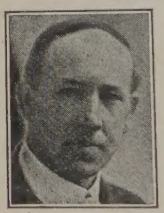

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E. E. Jenkins, Pres.; J. B. Sharp, Vice-Pres.; C. E. Davey, Mgr., Secy. and Treas.

Vanity Hosiery Shop

22 EAST BROADWAY

Holeproof Hosiery

33 EAST BROADWAY

A Store Dealing in Quality Hosiery and Underwear Exclusively

Heavy Silk Full-Fashioned, all colors
A wonderful hose for wear

Per Pair $1.95
Box of Three Pairs.....$5.50

Semi-Fashioned, all colors, beautiful and durable

Per Pair $1.50
Box of Three Pairs.....$4.25

Silk with Extra Stretch Elastic Top, the Comfort Stocking

Per Pair $1.50
Box of Three Pairs $4.25

Pure Silk, Semi-Fashioned, Chiffon. All Colors

Per Pair $1.00
Box of Three Pairs.....$2.85

MAIL ORDERS PREPAID

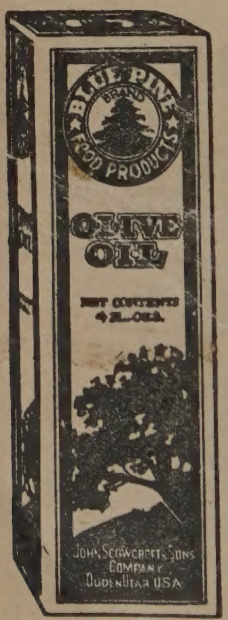
Scowcroft's

BLUE PINE

Extracts

Demanded by all Good cooks because of its purity, full strength and wonderful rich flavor.

Full o' Flavor!



Olive Oil

Approved and used for general household and sacred purposes. When you ask your Grocer for Blue Pine Food Products you are demanding the best.

Also Blue Pine Spices—Vinegar—
Vacuum Packed Shelled Walnuts

Full o' Flavor

MRS ANNIE CHRISTOFFERSON
R F D 2
BRIGHAM CITY